2;Musil S-4, 5 (no date)1928 MD4 Rwala MD4

folk with the look of a noble falcon, whom even the largest beast of prey cannot terrify.

Já dîč arîdak ma' al-amwât
má tekṭa' al-ljas já ḥêni
ṛadá beh msammeḥ al-ḳálât
ma'ṭi al-'efún al-ba'árini.

O cock! I would thou wert among the dead.
Why disturbest thou my peace, thou wretch?
He has given himself to rest, he who never pays heed
He who gives camels even to loafers. [to gossip,

The maiden is vexed with the cock for reminding the lover visiting her that it is time to return. *'Efún* is the name given to the fat loafers who take no part in raids. The booty captured by her lover is so considerable that he can bestow she-camels even on such a fat loafer, especially if he is related to his sweetheart.

Já neǰúm as-sama
'aḳabenna sárijât
wá'adenna-l-ḳamar
w-aḫlafenna al-mabât.

The little stars of the heavens,
When beginning their night journey after we parted,
Gave us a tryst for the moment when the moon showed itself,
But did not keep their word all the night through.

The lovers agreed to meet at the rising of the moon. But the sky became clouded, so that both the stars and moon did not appear until early morning.

Já ḫajji má ǰá-l-'arab ṭurâda
hom má leṭâhom 'an al-ṛâli
w-ḳalbi já-lli ṛada čeṭṭún
w-ḥammi já-lli sáraḳ ḫâli.

O little brother of mine! have no travelers come to the Arabs?
Has no one arrived from my darling?
For my heart belongs to him for whom it wears away like soft rock,
And my fears are for him who has robbed me of my peace.

539 *Śowl* has much the same meaning as *bel*, camels collectively, and forms no plural. Two slaves (negroes) and the master attend
233 only to the watering, while the herdsman watches the camels.

Ḳum ṣubb (sic) *w-eżżi-l-ḥâjel*
nâḳt eṣṭâm al-'âjel.

Rise, pour in, and water the sterile one,
The she-camel of him who tames the violator.

Ṣubbû-'ala-l-'aššâjer	Pour in water for the sweethearts,
muğawwezât al-bâjer	Wedded to a sluggard,
al-bâjer eben al-bâjer.	To a sluggard son of a sluggard.

[461 581] *Bâjer* is the name for a squeamish fellow afraid alike of the sun's heat, the night's chills, or of much exertion, and therefore one who loves to loiter in the tent most of the time. No girl would marry such a man voluntarily, but, as by the law of kinship he can claim his nearest cousin, her parents must give her to him. Small wonder that, once married, his wife prefers other men; nor can he even rebuke her for this, as she would run away and he could never get another wife.
[827] Because of the Rwala belief that the son inherits his father's qualities, the father in this verse is no better than the son, and the wife, who has no wish to bear him a son, looks around for others; such a wife is a called *ṭamûḥ*.

Jâ rabb jâ mawlâna	O Lord! O thou Ruler of ours!
bedder lena bhwâna	Help us quickly to what we desire,
eżżi-l-'edâd awḍâna.	Fill with water our vessels which have tired us out.

233 461 When forty to fifty camels of one herd must be watered from a well over thirty meters deep, or from a shallow well that has caved in and into which the water flows very slowly, even the hardiest men become tired partly from the labor of drawing the water and partly from watching the crowding camels, who, if very thirsty, press around the well, into which they would fall if not driven away constantly by the herdsmen. One man can hardly keep three thirsty animals from breaking away from him and running to the water trough, there to squeeze in among those already drinking. Often they knock over the watering vessel, tread on each other's feet, bite, and knock about the men who are raising the water,

2:Musil S-4,5 (no date)1928 MD4 Rwala MD4

rousing their wrath to the highest pitch. If twenty camels are to be watered from a well in which the water accumulates but slowly, five men must work hard for full four hours. No wonder, then, that the waterers pray Allâh to help them do their task quickly and Himself to fill the necessary utensils, *'edâd*, with water.

Jâ rzajjelen bumm iḍen jetli maṭabb al-mizen.
Oh, that gazelle in Umm Iḍen!
She goes there where rain fell from the clouds.

The Bedouins carefully watch the rain clouds to judge their direction and where their sluices may open. They even send a watcher to follow them and, if he comes back with a favorable report (i.e. that the rain has been abundant) they move to the place with all their herds. Thus a little gazelle, a maiden drawing water from the rain pool by Umm Iḍen, had come there after having followed the rain cloud which had filled the pool.

Jâ mizen ar-ra'âdi emṭer 'ala-l-ḥamâdi.
O thou cloud rumbling with thunder!
On al-Ḥamâd let down thy rain.

Al-Ḥamâd is the western half of north Arabian desert between Palmyra and the Nefûd.

Al-bir tabṛi ḥâder eben ḥalâ'en ẓâder.
Into the well should descend
A son of honest parents, a strong one.

An *eben ḥalâl* is a man against whose father there is no reproach and on whose mother's name there is no stain. The water in the well is clear, for it flows from a clear spring; therefore it should be drawn only by a man whose face and origin are clean and pure.

Welli 'ajûzen ḥiba allâh jikṭa' naṣibaḥ ted'i 'ala naṣibaḥ.
Run from the gray-haired woman!
May Allâh cut her fate, for
She curses her son-in-law.

Allâh cuts someone's fate if he visits him with death. *Ted'i 'ala*, she calls upon or implores, is used in both a good and bad sense. *Naṣîb* is the name that a mother gives not only to the man who has married her daughter but also to a man who as yet only calls on the daughter.